DOCUMENT RESUME

ED 384 577 SP 036 062

TITLE	Teaching for Exchanges: Aims and Ways of Teacher-Training. Encounters for Training, Training To Encounter.
INSTITUTION	Council for Cultural Cooperation, Strasbourg (France).
REPORT NO	ISBN-92-871-2279-2
PUB DATE	93
NOTE	59p.; French edition: "La pedagogie des echanges--Buts et moyens de la formation des enseignants," ISBN-92-871-2278-4.
AVAILABLE FROM	Manhattan Publishing Company, 1 Croton Point Ave., P.O. Box 650, Croton, NY 10520.
PUB TYPE	Guides - Non-Classroom Use (055)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Cross Cultural Training; Cultural Exchange; Elementary Secondary Education; Faculty Development; Foreign Countries; *Inservice Teacher Education; *Intercultural Communication; Intercultural Programs; *International Educational Exchange; International Programs; *Teacher Exchange Programs; Teachers; *Teacher Workshops
IDENTIFIERS	Council of Europe (France); Europe

ABSTRACT

This publication reports on the planning and implementation of four test programs for teaching exchanges developed by the European Research Group on Training for School Exchanges (ERGTSE) and conducted in France, Italy, and Netherlands. Chapters cover the background and rationale for teaching exchanges; description and analysis of workshop activities designed to encourage successful encounters between individuals from different countries; and professional training for teaching exchanges. Summaries of the courses at each test program are provided, along with examples of specific exercises for both individual development and professional training. Recommendations, based on the experience of the test courses, are given on how to devise training for educational exchanges as a cohesive part of developing professionalism in teaching. Seven "workshops" or activities are presented in highlighted boxes. (ND)

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Teaching for exchanges – Aims and ways of teacher-training

Encounters for Training
Training to Encounter

by
European Association for Teachers (EAT)
European Research Group
on Training for School Exchanges (ERGTSE)

A Secondary Education for Europe
Council for Cultural Co-operation

Council of Europe Press, 1993

French edition:
La pédagogie des échanges – Buts et moyens de la formation des enseignants
ISBN 92-871-2278-4

Strasbourg, Council of Europe, Publishing and Documentation Service
ISBN 92-871-2279-2
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Printed in the Netherlands

The **Council of Europe** was founded in 1949 to achieve greater unity between European parliamentary democracies. It is the oldest of the European political institutions and has 32 member States,[1] including the 12 members of the European Community. It is the widest intergovernmental and interparliamentary grouping in Europe, and has its headquarters in the French city of Strasbourg.

Only questions related to national defence are excluded from the Council of Europe's work, and the Organisation has activities in the following areas: democracy, human rights and fundamental freedoms; media and communication; social and economic affairs; education, culture, heritage and sport; youth; health; environment and regional planning; local democracy; and legal co-operation.

The **European Cultural Convention** was opened for signature in 1954. This international treaty is open to European countries that are not members of the Council of Europe, and it enables them to take part in the Organisation's programmes on education, culture, sport and youth. So far, 38 States have acceded to the European Cultural Convention: the Council of Europe's full member states plus Albania, Belarus, Croatia, the Holy See, Latvia, Russia, Slovenia.

The **Council for Cultural Co-operation** (the **CDCC**) is responsible for the Council of Europe's work on education and culture. Four specialised committees – the Education Committee, the Standing Conference on University Problems, the Culture Committee and the Cultural Heritage Committee – help the CDCC to carry out its tasks under the European Cultural Convention. There is also a close working relationship

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1. Austria, Belgium, Bulgaria, Czech Republic, Cyprus, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Liechtenstein, Lithuania, Luxembourg, Malta, Netherlands, Norway, Poland, Portugal, Romania, San Marino, Slovak Republic, Slovenia, Spain, Sweden, Switzerland, Turkey, United Kingdom.

between the CDCC and the regular conferences of specialised European ministers responsible for education, culture and cultural heritage.

The CDCC's programmes are an integral part of the Council of Europe's work, and, like the programmes in other sectors, they contribute to the Organisation's three over-arching policy objectives for the 1990s:

- the protection, reinforcement and promotion of human rights and fundamental freedoms and pluralist democracy;
- the promotion of an awareness of European identity;
- the search for common responses to the great challenges facing European society.

The CDCC's education programme covers school, higher and adult education, as well as educational research. At present, its main priorities are projects on: the European dimension of secondary education; university co-operation; adult education and social change; modern languages; and the pooling of the results of educational research.

In 1991, the Council for Cultural Co-operation of the Council of Europe launched a Project entitled "A secondary education for Europe". The aims of the Project are to :

i. give young people the knowledge, skills and attitudes they will need to meet the major chalienges of European society ;

ii. prepare young people for higher education, and for mobility, work and daily life in a multilingual and multicultural education ;

iii. make young people aware of their common cultural heritage and their shared responsibilities as Europeans.

This Project has two elements : the first devoted to reflections and consultations between the member States on the overall policies and strategies, and the second on The European dimension in the school curriculum.

The aim of this series of monographs is to present succinctly either practical experiences of integrating the European dimension into school or out-of-school life, or examples of contents or themes which could be the basis of reflections or discussions for teachers.

Since the aim of these monographs is to give rise to discussions and exchanges of views, the opinions and judgments contained in them are those of the authors and do not necessarily reflect the official policy of the Council of Europe and its Council for Cultural Co-operation on the subjects dealt with.

List of monographs

- Teaching about society, passing on values – Elementary law in civic education
  ISBN 92-871-2300-4
- Dostoyevsky and Europe
  ISBN 92-871-2277-6
- European Clubs
  ISBN 92-871-2281-4

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European Association of teachers

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The ERGTSE Group thanks
Jürgen Kummetat, Vice-president of EAT
for his constant and loyal help
during the elaboration of this study

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For an open methodology: I have borrowed this expression from the mathematician and philosopher F. Gonseth.[1] It seems perfectly appropriate for what is proposed in this very closely argued document. The educational strategy discussed gives a methodology based on experience.

The right experiences are those carried out in order "to see". New truths are not discovered by chance. Even if an unusual, unexpected event comes to our attention, our mind has to be sufficiently alert to notice it and realise that it can make us change direction and our frames of reference.

Any training that strives to be enriching must involve opening up to other people. This is the price of effective transmission of knowledge itself. What can then be said when it comes to education, preparing for life, making decisions and taking responsibility for oneself and others (as personal commitments are rarely confined to those who make them)?

In truly democratic societies, decisions cannot be simplistic and solutions are rarely irreducibly black or white. As rightly said in the document, our education is still based on quantitative, linear accumulation of knowledge. And it is not only today that many regret that more attention is not paid to developing skills such as interpersonal relations and relating to oneself, that is designing one's own project in terms of personal and collective perspectives.

One day we shall have to realise that ideas on transmitting values to future generations hardly help young people to solve their basic problems of finding themselves here and now and making projects for the future, through responsible decisions that can only be made through personal experience.

1. *La méthode ouverte*, Actes de la Société Helvétique des Sciences naturelles (1967) et *Philosophie de la recherche*, Revue internationale de la philosophie n° 50/1959.

The work undertaken by the ERGTSE team already opens up better ways of dealing with the basic problems facing our educational systems: accepting differences and making positive use of them, ability to face and plan for the unexpected, and seeing teaching as a cohesive, interactive, collective process rather than a series of parallel, isolated subject-based acts.

This new, dynamically based process of debate, collaboration and training has already produced solutions through new ways of dealing with old problems.

I am thus glad to take this opportunity to congratulate the ERGTSE team on their achievements and to wish them well in continuing and expanding their work.

Pierre Vanbergen
International President
of the EAT

Introduction

1. What is the ERGTSE?

The European Research Group on Training for School Exchanges (ERGTSE) is a working group established by the European Association of Teachers (EAT) in 1990. It was based on the observation that the development of research and ideas on teaching for school exchanges was not accompanied by an effort to train teaching staff.

A concept thus had to be urgently devised for training the teachers and teaching staff concerned that went beyond simply exchanging experiences and taking account of more general concerns in education and the people involved in it. It seemed that this concept had to match specific national education contexts. The ERGTSE was founded on these aims.

The people in this group come from different European countries (Belgium, Sweden, France, Italy, Netherlands, Portugal and Germany) and were individually recruited for their expertise and extensive experience in initial and continuous training where they have different functions as planners, teachers, inspectors and researchers.

The ERGTSE is an experimental working group that attempts to place itself in experimental situations by trying out new types of work and attempting to overcome hurdles due to different education systems, specific cultural and linguistic frameworks and geographical isolation.

It also claims the status of a research group to the extent that it aims to devise concepts for training in school exchanges and to test them out, as a team, in the form of courses in different countries. Through this system, alternating constantly between devising concepts, testing facts, assessment and reformulation on the basis of acquired experience, the ERGTSE's members have been able both to make progress in

defining concepts based on common training experience where everyone plays the role of teacher and/or observer according to the situation.

All the proposals, ideas and experience are based on over two years' work during which four experimental courses were given (Aix-Marseille and Strasbourg (France), Pavia (Italy) and Goes (Netherlands). See summary table on page 27). These were preceded and followed by preparatory and assessment meetings (generally three per year).

2. The publication

This publication reports on the planning and implementation of experimental training programmes in terms of contents and working methods.

The following text is a joint effort in which everyone has contributed his style, know-how and specific ideas. We consider it useful to use several authors to communicate the complexity and diversity of our experience. This complies with one of the basic premises of the ERGTSE: although French is the working language used, it is not the mother tongue of most of its members. This explains how the texts are presented, displaying the significant differences, tensions and "work" on communication between the authors and the attempt to dialogue with readers with different priorities speaking languages other than French (or English). In a field like education in Europe, where everyone realises he is dealing with complex issues and exploring new forms of communication, we consider that debate and action should be encouraged. This open, multi-voice and deliberately incomplete text (not everything is said or thought) gives, we hope, a range of positions.

We have deliberately emphasised certain points we consider priorities. An encounter covers all the dimensions of a person,

and it would be illusory to imagine that professional training requires less than full commitment.

Training for exchanges should thus link two aspects:

- encouraging students to revise their frameworks and think of themselves and others in new ways;
- providing the right professional tools for communication and exchanges.

For the sake of clarity, each of these aspects is discussed in a separate chapter in the report.

We shall make some recommendations in the last section, based on our experience and ideas, on how to devise training for educational exchanges as a cohesive part of developing professionalism in teaching.

Having done this, and to confirm that we do not consider it to be a marginal kind of training enjoying a favourable political situation, we conclude that it should be inserted into a wider educational and conceptual system. We can thus suggest how to redefine teaching for exchanges to improve the realisation of their true potential.

Strasbourg/Tourtour, June-August 1992

From teaching for European exchanges to the training of educational staff

Europe is a continent with many extremities. One only has to think of Brittany, the Iberian peninsula, Scotland and Scandinavia. At the same time it is an open area readily accessible and easy to invade. Europe's polyhedral shape and physical and human characteristics have always favoured a variety of dimensions and rhythms.

At the same time, as Edgar Morin says: "Europe dissolves as soon as one tries to define it clearly and distinctly; it divides as soon as one seeks to recognise its unity".[1] These dynamic contradictions determine the space in which Europeans communicate.

Thus, young people, through their vision of the world and life, the structure of their environment, their *milieu* and analysis of the problems they have to solve, can increasingly assimilate the idea of Europe as an institutional, economic and political space as well as a human community requiring close links between its members. Domestic education systems should therefore be opened up to Europe.

Today, however, teaching in most European countries is excessively rigid, and training programmes for young people thus have to be renewed to meet the latest developments. Curricula have to be revised to adapt to the new job market and to train future European citizens. These changes are needed in a context where jobs will require many skills and people will have to be flexible enough to adapt to technological change.

1 Edgar Morin, *Penser l'Europe*, p. 22, Paris, Gallimard, 1990.

Exchanges are an educational experience which break the rigidity of centralised institutions and their constraints. They add movement and negotiation to a series of different requirements. By creating inter-school educational programmes, they bypass excessive centralisation and build up links and networks that prevent decentralisation from becoming insular and local. Exchanges lead to co-operation and dialogue.

1. Exchanges on the fringe of routine practices

Unlike "intra-school" teaching, exchanges do not take place in clearly defined institutional frameworks – this or that school system and the rules on how it should be run – or in any predefined and easily discernible class situation. Their relevance as well as their problems are due to being based on the bringing of people into contact from different places in one country or from different countries that nothing would have previously brought together. Exchanges are not therefore part of the normal institutional operation, and they disturb normal activities in schools. This explains the most common hurdles. It also explains why it is extremely hard for people involved to gain real institutional recognition from people and to be seen as legitimate when reduced to something not really serious, thereby refusing a real debate that might call them into question, even if declarations of intent and moral recognition of the foundation of such programmes work in favour of this type of teaching.

Talking of exchanges means referring to a wide-ranging series of teaching methods in the field that are closely linked to personal initiatives in widely varied contexts where there is little or no information. However, paradoxically, the effects of these methods on participants (teachers, students and parents) are not negligible. This perhaps explains their motivation despite all the problems.

In fact, the importance of these new methods is that they are an experimental field where teachers, once they have accepted the risks, know that they can work in new ways without having to obey strict rules. On the contrary, they have to be inventive and imaginative.

2. What is teaching for exchanges?

It means teaching about encounters between two or more educational systems, each of which has its own values, goals and modes of operation aimed at creating new, multi-reference teaching systems where encounters between single-reference systems enable participants to learn how to operate effectively by developing negotiating, interaction and collaboration skills on the basis of parity and reciprocity.

School exchange methodology gives participants the right tools to build up this new multi-reference teaching system.

We consider that teaching about exchanges is based on three principles:

a. Bringing pupils from schools in different countries, usually speaking different languages, into contact with each other.

Teachers from a school in one country or from different countries who decide to prepare, organise and run an exchange for educational purposes with their class, and not to organise a mere tourist trip to a foreign school, have an ambitious aim:

- Improving understanding of others and opening up to their culture in the context of pre-existing multi-lingual and multi-cultural societies (Belgium, Switzerland) and future ones (the European Community).

- Better understanding of oneself and of others, which includes overcoming prejudice and historical traumas which have long separated neighbouring peoples.
- Improving linguistic knowledge, which is part, though not always the main part, of mutual discovery and enrichment.

b. Parity and reciprocity which affect the status of participants and the organisation of encounters. The term "exchange", outside any teaching context, applies to hospitality by families, each one taking their turn at receiving guests, which is a cheap way of making encounters. This principle should apply to teaching activities as such, particularly when trying to promote interaction. Individual and collective partners become people with whom work goals can be discussed.

c. Working together. Collective activity is justifiably seen as helping mediation between people who do not know each other or speak the same language. Amongst other things, this can explain the key role played by the activities programme in the encounter. This has a different function from the class teaching programme. It is not a series of contents or a stock of knowledge whose acquisition is tested and assessed, but is designed to promote the basic goals of encounters: communication, getting to know one another and establishing links. The fact that some school exchange programmes, on the pretext of encouraging contacts, hinder them in fact, does not make any difference. The length of the encounter, if the aim is really to be achieved, should be seen as falling outside ordinary class time as it has to encompass more complex factors than those involved in the simple transmission of predefined, measured knowledge in a planned framework (time, level, etc.) and immediately available as infrastructure. While teachers can give their courses without having to worry about all the material problems that the institution handles for them, exchange organisers have to think about organisational aspects and activities different from those normally met with

at school. Although they enjoy considerable freedom, they have to combine inventiveness and rigour and plan for contingencies and areas of conflict.

3. Effects of these three principles on training for exchanges

a. Establishing contact with a reference body outside the institution implies creating a new teaching location that is a self-referring institutional crossroads between two or more independent, previously separated entities. Nothing in teacher training, including the training of foreign language teachers, has prepared them for the complex job they will have to do: how to establish links between educational systems so that they can work together even if only to a limited extent? This is because encounters between pupils, contact and joint work mean devising inter-institutional and inter-structural teaching systems. Once the partner establishment has been found – which is in itself far from easy – everything still has to be built up in this respect. This first system, negotiated with the partner, is often an opportunity for the first institutional and structural confrontation as it obliges teachers to explain their reference systems.

All school exchange training faces these problems: organising teaching for exchanges means questioning "natural" institutional/professional operation in a closed system, exposure to another outside experience and creating an intermediate area together. This work, which is closely linked to the background, motivation and expertise of people, is always unique and cannot be the simple application of a universal formula.

b. The second principle of parity and reciprocity also poses problems at several levels, as one is forced to:

- recognise that participants enjoy equal status;
- accept shared dependence, interdependence;
- commit oneself to a collaboration contract and assume co-responsibility for it;

- recognise that the other person is entitled to criticise me and to participate in building up another "me" in which he/she is the co-author, and vice-versa, of course!
- envisage all the factors, including building up identity, not from the centre but in terms of relations, contact and control.

Transposed to training, this means: that building up identity is considered as a dynamic process, which is always called into question and tends to be enriched by contact with others, provided that confidence and parity are established and maintained. Here one can imagine the gap there may be between traditional teaching situations: the hierarchical relation to knowledge, the omnipresent teacher-"hyper-centre", the submissive teaching contract, etc.

c. The principle of working together brings us back to the factors enabling joint activity to perform its mediation function properly. We consider that it should:

- be firmly "dialogical" (learning with, from and against the other);
- activate people and mobilise all their expertise;
- increase autonomy;
- develop one's ability to collaborate.

The teacher's competence depends much more on devising experimental interaction systems (workshops) where pupils can explore their own and other people's capabilities. The workshops systematically include thinking about the process is considered just as important as the result.

For pupils, exchanges satisfy personal, professional and social training needs. Exchanges meet very strong educational and relational needs: being confronted with other real and imaginary people, getting away from the family, building up links by recognising and accepting differences as the source

of positive values, and identifying with both separation and recognition of differences during adolescence.

Furthermore, experience of someone else's knowledge by exchange produces a new democratic value : the school takes over part of a young person's socialisation which was hitherto refused to him/her. Previously teenagers were prepared for foreign trips, new experiences and feeling uprooted by the family or organisations chosen by the family outside the egalitarian influence of the state. In areas where social selection governs access to knowledge, today's school exchanges are democratic and are organised on the basis of equality.

Exchanges add an authentic experience to teaching that develops another form of learning and emphasises the less academic skills and abilities that are generally neglected and undervalued and help pupils make their own decisions on their paths and strategies. This applies, for instance, to foreign languages which become lively tools and subjects of discussion and no longer academic subjects.

4. New professionalism

It is now clear everywhere that European schools will be diversified. This does not mean unifying educational systems, curricula and teaching methods. The professional approaches of teachers thus develop differently through initial and continuous training.

Nevertheless, joint professional skills can be defined for development in Europe. We wish to discuss knowledge, know-how and life skills which are useful in preparing school exchanges.

Teaching for exchanges must come from professional approaches shared by European teachers, as exchanges automatically assume collaboration with others.

The experiments we have conducted for the last two years show the real-life existence of these professional approaches

through our own experience: within the ERGTSE, professional differences due to different functions became more visible than differences between countries as our research progressed. The aim here is to develop and bring together different teaching methods across Europe alongside domestic methods.

Teaching adults is hence a strategic decision. We consider that, if schools want to change, it is important for teachers to use training in order to change themselves. Experience shows us that changes observed in class work are generally closely related to personal changes in teachers and that new technical skills are all the more likely to be effective if the people handling them are themselves evolving.

Such personal changes must, of course, be positive, and all the training situations that we shall mention are designed to help all concerned to find their positive potential so that they can in turn help others – foreign partners, pupils and colleagues.

Is not this emphasis on training – looking at others positively – one of the bases of any teaching for exchanges?

In any teacher training concerned with these issues, therefore, we shall strive to:

- facilitate the personal changes in people undergoing training (training means changing);
- help build up new frameworks and standards to develop real work (working means reworking standards).

Summary table of courses provided

Course on collaboration and self-understanding in Europe

Académie d'Aix-Marseille (France), 28-29 March 1991
Co-ordinated by Odette and Michel Neumayer (Teachers' Mafpen, Aix-en-Provence)
Participants: teachers from secondary schools and colleges in the Aix-Marseille region (economics, living languages, office automation, physical education), a head teacher (the host technical college).

Course programme

Day one:
Presentation of the course
Success indicators
Workshop "What goes on in the minds of Italians, the Dutch, Germans, etc.?"
Workshop "Catalan".
Analysis and discussion about the day

Day two:
Workshop "How I became a teacher"
Workshop "Presenting one's establishment"
Report on the course and talk by Guy Derbez, Head of Mafpen, Aix-Marseille

Training course on encounters and creation of exchange projects

Istituto Magistrale A. Cairoli, Pavia (Italy) 17-19 February 1992
Run by 6 members of the ERC/TSE in the presence of 3 Belgian teachers.
Continuous training course organised for FFL (=French as a Foreign Language) teachers as part of the PSLS (Progetto Speciale Lingue Straniere) state scheme.
Participants: 29 FFL teachers.

Course programme

Day one: Getting to know each other as individuals and representatives of education systems.
a. Workshop "Who are the foreigners in the room?"
b. Workshop "Self-portrait" (sketch from our personal, job and national identities)
c. Presentation of the course and success indicators
d. Analysis of training needs for preparing exchanges

Day two: Initiation in teaching methods for exchanges.
Presentation of documents produced in other countries on the preparation and organisation of exchanges (videos, photo-stories, audio-cassettes, etc.)
Summary on exchange teaching.

Day three: Inventing, creating exchange projects.
The situation of FFL in Italy and the province of Pavia. Sub-group work: exchange projects and links with the resources and people present.

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Course on Europe and citizenship

Strasbourg Education District (France), 22-25 April 1991
Run by Christian Alix (Deutsches Institut für pädagogische Forschung, Frankfurt/Main) and Jeanne Moll (Mafpen/IUFM Strasbourg). Participants: teachers (colleges and secondary schools) and administrative staff from the Strasbourg Education Authority and a Mafpen co-ordinator (Mission académique à la formation) from Rheims.

Course programme

Day one:
Teachers' ideas on Europe. Workshop "symbolic objects".
Workshop: "Napoleon".
Encounter with secondary school pupils from Strasbourg.

Day two:
Europe through its institutions. Talk by M. Constantinesco, debate. Group work on projects (time 1).

Day three:
Visit to the Council of Europe, debate.
Presentation of a "Europe" PAE given at Châteaudun (France) by M. Baudry, teacher and project co-coordinator.
Information on Franco-German encounters by Nicolas Moll from BILD – and on the PROTAGORA project (twinning with vocational training establishments) by André Stengel, Head of the Network.

Day four:
Living in and constructing Europe on a daily basis. Group work on projects (time 2).

Identity, diversity and universality in a Dutch-speaking context

Leidse Hogeschool, Thomas Moore ROTTERDAM
Financed by the Dutch Ministry of Education (GROS project) and Algemeen Nederlands Verbond. 20-22 May 1992.
Co-ordinated by Ron Rubbens, DRS. C.W.J. Rubbens-Arts.
Ann Goris-Peterstroch, B.A. Rom. Phil., Martine De Clercq, Merc. Prof. Dr. M. de Cl. co-coordinator.
Participants: teachers of different subjects from 4 Flemish schools and 3 Dutch schools, 3 head teachers (attended on the last day).

Course programme

Day one: Professional identity
a. What do I want to learn?
b. A look at education
c. Learning in Flanders and Holland
d. Portrait of our profession

Day two: Dutch-speaking identity
a. Recruiting: a Dutch teacher
b. Mixed marriages
c. Frankfurt Book Fair

Day three: Collaborating with schools
a. Collaboration, by dialoguing: the questionnaire
b. Different variants of exchanges
c. General meeting on the projects

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Experiencing encounters, rethinking the/one's frontiers

In this section we shall look at the preparation of exchanges, beginnings and encounters between people and groups in terms of building up the individual rather than in terms of educational organisation.

Every human being has several identities. Everyone's identity is defined by belonging to groups (family, sex, profession, region, nation, language, etc.). Identity is also defined by not belonging to other groups.

We thus only become aware of our identity in situations of encounter and confrontation.

Let us now look at how the workshops developed images of oneself and others.

1. Approaching others

Others are already in our minds before meeting them.

The right activities reveal the "ghosts of others carried by everyone", as Henri Wallon said.

> WORKSHOP "WHERE ARE THE FOREIGNERS?"
>
> Paris course
>
> Aim: Awareness of our stereotypes
>
> Instructions:
>
> 1. Sit in a circle in alphabetical order of first names
> 2. Identify the foreigners in the group
> 3. Explain how you have identified them

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The establishment of the circle was based on discussion and exchange of first names. This was the first stage of the encounter. The second instruction created a moment of tension or embarrassment. Some participants were identified as foreigners.

Questioned on the identification criteria used, the participants said they referred to physical factors (blond hair, blue eyes, curly hair, fair skin) as well as the accent when talking. With such rigid criteria, two or three of the foreigners present were not identified as they looked Italian. Even the identity papers left some sceptical!

The ensuing analysis led to a more general debate on the complexity of criteria for identifying others and the risk of over-hasty conclusions.

This workshop also highlighted the difficulties and risks of face-to-face contact.

WORKSHOP "INTRODUCING ONESELF"

Aix-en-Provence

Aims : Confronting the images that every country has of other national groups in Europe

Instructions :

1. Divide into four groups (3 French, 1 foreign)
2. Imagine that you are French, Belgian, Italian, etc.
3. Confront your ideas
4. Analyse how stereotypes are built up

After a period for thought, each group produced a large-format poster listing a variety of ideas : everyday objects, emotional, material and professional worries, projects, fragments of lifestyle, background, national culture, etc.

For instance, Italians think about pizzas, spaghetti, ice-cream and gondolas, while the Dutch think about tall blondes, hats, clogs, bicycles, tulip fields, etc.

This was followed by confronting foreigners and natives with factors considered to be correct and those rated as mistaken or stereotyped. Comments were also made on what was left out in the posters.

People also got to know each other, their ideas and their country. Everyone took their turn at asking questions and being questioned, describing and being described.

These two workshops give rise to possibly new questions: should stereotypes be rejected as a matter of principle? Or are they not generally, despite being provocative, true to some extent and should thus be taken into account? What are the effects of social class, age and education on stereotypes? How can they be interpreted positively and rejected on principle? How can the question be made instructive? And so on.

Such confrontations clearly show that there are no correct ideas about other people's countries, but that meaning is negotiated by progressing through a series of approximations and confronting viewpoints and interaction.

2. Changing views

Thus, encountering means looking at others and hence looking at oneself. What are we ready to show and what do we want to hide? How curious and attentive should we be to others without being indiscreet or inappropriate? How much should we reveal to others about our lifestyles and working conditions without making caricatures of them or embellishing reality?

For example, we know that many exchanges, particularly between young people from underprivileged backgrounds,

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come up against the barrier of private life which is rated as non-enhancing and not worth revealing. In the same way, when a teaching establishment is discovered or shown, how ready are we to reveal its inevitable black spots and areas of conflict and friction ?

We thus tackled this issue of viewing

WORKSHOP "INTRODUCING ONE'S SCHOOL"

Aix-en-Provence

Aims : presenting and comparing different visions of a school depending on whether one belongs to it or is an outsider.

Instructions :

1. Visit the school
2. Produce a list of points to be analysed for presenting the school to outsiders
3. Discuss the lists to produce two significant points
4. Write an explanation

In this workshop we wanted to work on these questions, starting from the host school. We thus divided into three groups : secondary school teachers (hosts), other French teachers (visitors from nearby) and foreigners (visitors from far afield). We then started our investigation.

On their return, the groups presented the places, objects and people they had chosen and explained how they made their choices in the surrounding real world (choices and rejections on the basis of what assumptions and what project ?)

For example, here are some of the items selected : on the platform, on top of the permanent building, the prefabricated

building and the volley-ball net; the garden with the bench; the pond and neo-classical stone arch; the canteen with pupils eating; the outdoor washbasins; the oil stoves; the documentation and information centre; the various sections (office automation, sales, accounts) from the description of a pupil in each of them; the computer room; the headmistress and teachers; etc.

After pooling, the groups were given a Polaroid camera to take two shots each. This limit was designed to concentrate attention on essentials and find the best symbol in each group.

On returning, each group added written comments to their pictures and explained what they had tried to prove with each photo. The others added fragments to make the description more comprehensible.

Once we had seen all the productions, we finished the work-shop by viewing a video on a school in Holland, which raised questions about the issue of revealing/hiding, the details considered revealing, what the pictures say, often in contradiction with the message imagined by the picture-taker.

But how can one become fully aware of one's own so well internalised value system? Submitting it to the scrutiny of others reveals many implicit values. Take the example of a common language, which greatly simplifies communication but sometimes masks real cultural differences.

Once the boards of governors in each school had decided on their selection criteria, candidates of both nationalities were interviewed. The interviews were taken very seriously by both parties and were very long and detailed. Everyone fully played the game. One applicant went as far as expressing his disappointment at not being selected. Analysis had never been so deep in the field.

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WORKSHOP "SCHOOL HIRES DUTCH TEACHER"

Goes course

Aims : to gain awareness of one's own educational values

Instructions :

1. The participants include members of the boards of governors from a Flemish-speaking Belgian school and a Dutch school, and applicants (both nationalities) for a teaching post in each school
2. The applicants have come for a job interview while the other course participants observe and note down what types of profile are required in each school
3. Discussion with the whole group

Some very considerable differences were found between the Flemish and Dutch schools. In the former, much greater emphasis was placed on formal factors and on agreeing to an educational programme seen as extremely conformist, while in the latter, emphasis was placed on developing teaching more focused on skills, with greater stress on self-reliance and with as little hierarchy as possible.

This job interview showed how much professionalism is determined by domestic education policies.

3. Positioning oneself

These different identities determine people's positions in relation to each other, to values, to their jobs, etc.

For example, how does one choose a job ? Let us take the job of teaching. What representations, reasoning and logical systems (after the event and very rationally) explain this choice ? Is there a standard way of becoming a teacher in Europe ? Or do different cultural and educational systems lead to different relations with the teaching profession ?

WORKSHOP "HOW DID I BECOME A TEACHER?"

Aix-en-Provence course

Aim : to find out what values guided one's job choices by being confronted with someone else's view

Instructions :

1. **Briefly write how you became a teacher**
2. **Read texts together and then analyse motivations**
3. **Produce an imaginary biography of a teacher from a country not represented on the course**
4. **Joint analysis of productions**

Everyone told their own story in a dozen lines. Then, while reading the texts and to distance themselves from their emotions, they identified the invariables. Participants were astonished to find that their professional choice was based on the same factors in each country and fell within the same limits. Whether you live in Italy, Belgium, France or Holland, you become a teacher for the following reasons : strong motivation, the need for contact with children, striving for perfection, wanting to stay and work in your region, wanting to return to school as it is a familiar environment, outside influence, wanting to follow in your parents' footsteps or, conversely, wanting to move up from your parents, an easy option, by chance, because it is a woman's job, etc.

Then, as a group, we imagined (still in writing) how somebody from a country not represented in the group, for example Greece, could also become a teacher.

Here is an example of what was produced : *"Mr Aristoles Socrates ... His father said the following at his cradle : " You will be a teacher, my son...", while the mother was in tears.*

Since his childhood, Aristoles, the son of a modest peasant growing olives and figs of a windy hilltop overlooking the Ionian Sea, avoided dirtying his hands and was frightened of falling off ladders. This explains why he regularly attended school which was outdoors. His courses lasted into the night and he also became interested in the sky and stars and in the book where he discovered The Odyssey *by James Joyce. He passed his baccalaureate at 15 and entered the world of adults ..."*

The texts were then read and the personal texts were compared to the fictional ones. Beyond the funny side, what similarities and differences are there between people's biographies and fiction? What separates authenticity and reality (our own lives, what has actually happened) from what one imagines about others and what we project on to them?

Once again, what stereotypes were used? But also what part did authentic geographical, sociological, historical and political knowledge play in what was produced?

Our attitudes to the teaching profession and to foreign colleagues are determined by our authentic knowledge as well as our stereotypes. These attitudes are often unconscious and are only revealed by verbalisation.

WORKSHOP : "EUROPE THROUGH SYMBOLS"

Strasbourg course

Instructions :

1. Before the course, participants are asked by letter to bring an object symbolising Europe for them
2. Everyone presents the object they have brought at the start of the course

Confronted with the request to bring an object symbolising Europe, the participants projected themselves into what the

course would be and worked out what type of work would be done on the object and imagined how it would represent their views to others and say something about themselves and their relations with Europe.

This meant using one's imagination to bring out ideas which could be developed in greater detail.

Meaningful, stimulating objects

The open discussion was stimulating : the participants' inventiveness encouraged interaction and friendly debate. The objects represented interpersonal relations and also crystallised everyone's ideas on Europe. Thus an empty seedbed tube, a sand rose, an alarm-clock, a mini-harmonica, a passport, etc. suggested :

- time should be taken into consideration (biological, historical, economic, personal) ;
- complexity that includes contradictions ;
- views shift, perspectives change ;
- fragmentation which enables one to think in other dimensions.

How can this be translated into teaching ? What activities should be recommended to achieve this awareness ? What does the enthusiasm for Europe thus revealed require in terms of educational projects for our children in Europe ? These were the participants' questions.

WORKSHOP "THE FRANKFURT BOOK FAIR"

Goes course (NL)

Aims : to discuss the role of a minority language group in Europe (the Dutch-speaking community in Belgium and Holland)

Instructions : produce a list of ten books (literature and others) in mixed nationality groups (Belgians and Dutch) that represent being Dutch-speaking

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During the discussion held in each group to make a joint list, the first point was the surprising extent of ignorance on both sides about publications in each country. The workshop then looked at how literature teaching could foster the joint development of a Dutch-speaking identity in Europe. The following ideas emerged:

1. The only Dutch production deemed interesting went beyond national and regional boundaries to attain universal qualities of the human condition. The students noted that the best Dutch-speaking writers live abroad.

2. It hence seems clear that the Dutch-speaking community only really has an identity for outsiders (not much community feeling within).

3. Economic considerations and cultural policy are the main factors determining what is translated into foreign languages and shown at international fairs.

4. It follows that works translated into

Two generations facing Europe (Strasbourg course)

What do we expect from dialoguing about Europe with pupils at the Strasbourg International Lycée? Perhaps we will be comforted in our idealistic ideas of a community in the process of construction.

Reality was another matter, and it reminded us of the importance of constantly striving for dialogue and debating ideas, particularly between generations, to better understand the complexity of Europe, perceptions thereof and the resistance to its construction.

It was rapidly found that Europe did not mean much to six young people who were highly satisfied with their French method of education in an international lycée. Six came from eastern Europe (Ukraine, Poland) and two Eurasians had spent two years in the United States. They spoke of Europe as something external, perhaps because they were too close to their experience of successful cohabitation in their lycée to think about it.

They considered the idea of abolishing frontiers as absurd and they agreed that divisions should be kept to preserve the identity of each country and culture to avoid the drab uniformity of the USA.

Their generosity was shown by wanting rich Europe to help eastern Europe and developing countries. Paradoxically, we could link their desire for social justice to the feeling of revolt shown by poor suburban French teenagers for whom Europe is an idea of the well-off and cannot solve the problem of social inequality.

We have drawn some ideas from this provocative debate, particularly on the basic reference to history. The European ideal really took root from the ashes of murderous wars that former generations experienced. This explains why a dialogue has to be established between generations to help teenagers burdened with problems of identity to build up and participate in a multi-cultural Europe whose history concerns us all and where everyone has to conquer citizenship.

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foreign languages are probably the best way of developing the identity of young Dutch-speaking people, much more than those traditionally considered to represent national culture.

4. The project

We consider it useful to deal with the issue of identity if the suggested work situations lead to the idea of personal and professional projects, and helps to develop them.

A sideways glance at the courses reveals the gradual increase in student motivation at particularly significant moments :

- anticipating to the future by choosing a symbol of Europe (Strasbourg course)
- involvement of participants who formulate success indicators, from the very beginning of the course (Aix course)
- contact with foreigners involved in national school networks and training institutions and "used" as "resource individuals" (Pavia course).

Two ideas emerged :

a. motivation defined as a patient process of elaboration ;

b. the unexpected giving rise to a new meaning.

The Pavia course simultaneously revealed two ideas through a significant experience. The initial situation was characterised by two potentially conflicting factors :

- the group of Italian students, who were French foreign language teachers, were in very close agreement about joint working methods but bitter about the declining status of the language taught in Italy
- the course teachers wanted to suggest reference points for school exchange teaching through documents supplied by the foreigners.

We thus suggested setting aside a moment on day 3 to discuss the teaching conditions for French foreign language teachers in Italy and the state of the profession. This is because the team suggested that the group's defensive attitude to the course teachers' suggestions was due to uneasiness which the students were unable to explain and which had to be brought out into the open and dealt with. The students could not accept the subject of the course until they were aware of the problem. They could see the presence of foreigners as a resource rather than a threat.

This example of collaboration with others shows that we are fully involved and that we have to work at all levels of personal and professional identity as such interaction calls on all our experience.

1. I understand you, do you understand me?

I encounter you. You encounter me. We want or have to communicate. This means sharing information, feelings and judgements.

Our differences are what we have to share. To find out we have to identify what we have in common. Communication thus postulates a process of identification. Who are you? Who am I? I tell you who I am. You tell me who you are. What common references do we have that we can evoke and use without being misunderstood? What references have to be clarified? The idea is to define what remains to be shared. To verify whether communication between us will be easy or arduous, fruitful or superficial.

If I cannot achieve this spontaneously, I will be stimulated by the other person's reactions, questions, incomprehension and misunderstandings. If I am interested in clarification; in other words, if I want to maintain communication.

2. You understand me, I understand you too

This game of identifying oneself and the other person is subtle and is largely non-verbal and unconscious. Its scope is wide: psychological, social, professional, hierarchical, ethical and political.

Attitudes, clothes, behaviour, slips of the tongue, etc., tell us a lot about the person. But there is also the cohesion between all these factors: is he/she him/herself, is he/she acting as if he/she were? is he/she playing a role?

Furthermore, verbal communication also develops a subtle negotiation process: willingness to reveal things about oneself reveals the intention to intensify communication and to communicate as such. Wanting to initiate communication means

talking risks: one has to reveal oneself, remove barriers and have enough self-control to start the process and get the same back from the other person. One can want this to varying degrees. One can regret it if the other person fails to reciprocate. Communication means investing in confidence. Everyone decides whether they want to invest according to what they expect from communication.

In the process, willingly or unwillingly, I worked on my own identity. Having to sketch it out, I had to make an effort to identify the factors that are obvious to me but whose meaning or very existence may not be so to others and which hence have to be explained and clarified. Completely obvious to the other person. But also often for me. Thus the need to explain and specify my own character has necessarily helped communication. I have thus learnt to know my world and myself better. The encounter and communication have widened my horizons and perspectives.

3. A dynamic and global process

What processes and skills are involved in such communication?

In the socio-cultural dimension:

- to encounter, communicate, open up, listen, give and receive;
- socio-cultural skills: knowledge and acceptance – at least enough to make contact possible – of the cultural practices and references of the group (linguistic and other) to which the interlocutor belongs.

In the linguistic dimension:

- language skills: knowledge of and aptitude in the linguistic code;
- strategic skills: ability to cope by linguistic and non-linguistic strategies, to offset or overcome inevitable language gaps

(such skills can probably be considered as cultural)

- socio-linguistic skills: understanding the relations between language form and their real meaning in different contexts. This skill obviously fails, as indicated by its name, between these two dimensions.

It can be summed that this classification is to some extent provisional and artificial as these areas frequently overlap. This is clearly seen if a fact or concept is not found in another culture, which means that there is no word to express it (christening, *bon appétit*, fish and chip shop), if a word in two languages describes something that cannot easily be superimposed (pub/café, dinner, church), or if the world is not classified or seen in the same way (five or seven colours of the rainbow, evening/ soir, commune, ser/estar). Non-verbal differences are also seen (handshake, kissing, length and type of meals, body movements and facial expressions).

Communication is thus a dynamic process open to continuous adjustment and negotiation of meaning. Maintaining communication involves all the skills listed above, probably social skills above all: do I want to make the effort to achieve these adjustments, clarifications and negotiations? This is a question of motivation. Who can stick with me or with the other person? What is the value of maintaining communication with the other person from what I know about him/her and having identified him/her? The identification process is thus of fundamental importance.

It is thus clear that an encounter is a global process and that learning a language is much more than a formal code if it is to be meaningful. It is a true life skill, social tool and way of acting in the world.

Training: Preparing and building up exchanges and encounters

"Niettemin is de wereld
jouw voorstelling.
Het beste is dus
hem voor te stellen"

"Despite everything
the world is only your vision.
The best thing is thus
to present it."

Bert Schuerbeek en Lucebert, 1989
"zon komt op – schuift maan"
"The sun rises – the moon drifts."

This chapter deals with the professional side of training, even if personal and professional training cannot be separated in real life.

The organisation of exchanges requires teachers to have skills directly related to their jobs and relations with their classes, colleagues, job structure and institutional standards.

1. What questions are raised by encounters?

a. Pupils

– The question of "How to prepare for exchanges, encounters and twinning" often raises difficulties, as it is posed in terms of human relations and communication which by definition cannot be programmed. It could hence be: How to prepare for the unexpected and random? How to train for the unexpected?

There are many people (pupils and teachers) for whom preparation means planning for all contingencies and imagining in advance the right way to behave and reply. How can one go beyond this encyclopaedic idea of preparation ? What is the least amount of information one needs to clearly communicate situations to and with strangers without rigidly and strictly planning everything that should be known, done or said ?

– How can one be trained to view positively the gap between what one has foreseen and what happens ?

b. Teachers

– How can one use teaching methods incorporating surprise and events as important moments releasing emotions, imagination and enough knowledge to positively transform the students ?

– How can informal teaching situations (life) and formal situations (school) be combined and how can this special form of alternating teaching be performed cohesively and consciously ?

– How can one best manage communication in multilingual groups by using different codes : written, oral and body language ?

c. Schools

– How can one achieve interdisciplinary programming of an educational project with foreign partners ?

– How can one introduce discovery and research methods into the school's educational policy given the little leeway in any institution ?

– How can the teaching community be motivated and stimulated to multiply collaboration projects and accept the idea of openness through exchanges ?

2. What training for what skills ?

The concept of workshops

What is the most suitable, relevant training model for dealing with issues raised by teachers in training courses ?

Our experience in adult training has taught us that :

a. it is useless trying to teach the best way of designing projects and exchanges through lectures ;

b. direct instrumental relations, close connection and systematic application cannot be expected between training experience and classwork ;

c. everyone's experience should be shared, reactivated and reorganised for the purposes of research and understanding for reinvestment that has to be continually invented, adapted and modified.

We have already given some examples of training situations in the second part of our document : "Experiencing encounters and rethinking the/one's frontiers".

As the reader will have noticed, we have always chosen situations that explore problems, analysis and debate in variable work situations in relation to the assumed and/or detected student needs.

These situations take us back to our ideas about Workshops.

> Workshops are a concept taken from "active methods" which designate an actual work system with its rules, guidelines and management of space and time. Workshops take us back to our selection of teaching methods, philosophical assumptions and epistemological hypotheses that always have to be clarified. Workshops attempt to give cohesion to values and practice.

Workshops interest us as teaching models, not to be imitated but taken apart. They cover equally teacher training and classwork. We regard them as a useful basis for inventing new rigourous, imaginative and innovative working methods that are compatible with standard teaching methods. They provide a framework in encounters between teachers for discussing teaching methods and the dominant teaching strategies in each country (see the Catalan and Goes workshops below).

Three stages are involved:

a. presentation of the problem to be worked on, followed by a warm-up phase;

b. individual and/or collective production phase : for instance, production of a document, role playing, summing up a discussion or a brief creation ; working on goals, on simulating actual situations that have to be organised or solved, etc. This phase is followed by sharing (readings, talks, shows);

c. analysis phase : how did we produce ? How have our achievements and methods enriched our understanding of the issue ? What other questions did this work reveal ? What new skills did we gain ?

In the workshop, ideas on the routes followed and the discovery of learning and teaching strategies established are the provisional, partial achievements of the training.

We can identify which of our new ideas can be used, by reconstructing and going through this process in reverse, in teaching methods and training pupils.

It is thus clear that workshops stress processes and methods rather than the product, as the goal is personal change (life skills, know-how, knowledge). Workshops thus assign tasks to deal with different levels of the person : body, intellect, emotions, creativeness and cognition. These tasks are not designed to give any pre-determined goals. The instructions, while strict, are liberating and only cover procedures and

methods. The result is what the group or sub-group achieves through creative interaction of its members.

3. Two examples of workshops

A. The first example (designed and developed by members of the New French Education Group – NFEG) illustrates the issue of teaching decisions and epistemological assumptions of the ERGTSE in the realm of exchanges and encounters.

Catalan workshop
Aix-en-Provence course

Aim : to analyse the notion of linguistic and communicative preparation for exchanges ; developing skills for risk-taking and involvement in communication situations where one cannot speak the language ; finding the right strategies to overcome language gaps ; how to actively appropriate the other person's language : a language can be learnt, is it given or taken ? How can foreign languages become everybody's business and not be confined to specialists ? How can one encourage people to construct a new self-image and think about the psychic and psychological effects of encounters ?

Instructions :

1. *Run through authentic Catalan documents (advertising, invitations, menus, etc.) and note down any recognisable words, expressions and phrases (individual work).*
2. *Using these items, write down a speech together that is as Catalan as possible and then, once you have completed this task, suggest one or more grammatical hypotheses for the language (reading, pooling).*
3. *Prepare and then act out (without a written script) a short group sketch in Catalan (preparation : 20 minutes, performance : 3 minutes). (Everyone has to speak).*

4. *Analyse working procedures and list any work projects that could emerge from them.*

The workshop opens with a phase of investigation, analysis and initial spontaneous language appropriation by the students. The aim is to involve the participants and reactivate buried knowledge (about the language, country and languages in general, etc.).

This is followed by the production phase : production leads to deeper appropriation ; collective production where everyone contributes to building the structure, that is, collaboration and interactive learning.

The role-playing performed without any written back-up illustrates the risk of speaking, particularly if one does not speak the language properly. (How many linguists have forgotten the difficulties experienced by non-specialists in handling new codes ?) Encountering others in their language means exposing oneself. Any encounters, whether real or in the language, are disturbing and make very strong demands on the participants' identity. All encounters assume a communication or learning strategy.

The goal of greater cognitive clarity to separate everyone's methods and benefit from analysing others enables the participants to confront their experience and analysis working procedures in the last phase of the workshop.

The analysis that we performed at Aix with the participants showed that this type of workshop requires everyone to use their own models and references, which are confronted with those of the others. There is no ideal method (which would be expected from an expert), but a process of searching and making a succession of approximations to gradually build up a way of behaving.

Making oneself understood is different from striving for perfection with the risk of not speaking (criticising excessively

normative language teaching). Everyone mobilises all his resources (knowledge of other languages, mental processes like deduction and induction, cultural references and non-language skills) to meet the challenge of the assignment and looks for the best way to react to the problem situation posed.

It is hence the situation (one should say complexity) that gives the stimulus, which is also given by the strict management of time and the need to produce.

"One finds out how intelligent one is," said one of the participants, emphasising one of the most important parts of the work situation: awareness of unsuspected intellectual capacities. "And now one wants to discover the country," added a second participant who stressed the presence of the other/the foreigner during the course.

Lastly, and to return to the first issue in this chapter: "What questions does the encounter pose for pupils and teachers?" Perhaps these thoughts could provide the key to training in situations dominated by the unexpected. When it is impossible to predict everything in advance perhaps we have to change the paradigms: switching from a quantitative, all-encompassing encyclopaedic view of training to a qualitative one based on the immense ability of human beings to develop their skills.

B. In the second example, we shall directly deal with the issue of professional cultures of teachers and how to deal with them in training course situations.

Workshop "Learning in Flanders and the Netherlands"
Stage de Goes

Aim: building up structural collaboration between Flemish and Dutch teachers.

Flemish and Dutch schools actually have little in common in terms of teaching structure and culture. Only representatives from Flemish catholic schools attended the meeting. Over 60% of Flemish schools are catholic.

The aim of the activity was, for the purpose of setting up collaboration, to establish a dialogue between teachers from the two countries based on teaching issues and on selecting curriculum contents. It was obvious in the encounters that the teachers work in two different educational cultures in fields that are both linked and in conflict. To establish collaboration after the course, it is thus important to express some of the characteristics of these professional cultures.

Instructions :

1. *Three topics were discussed :*

   a. urban development

   b. art for art's sake

   c. nationalism

   "Imagine that you are a teacher in another country (the Netherlands for the Flemish and Flanders for the Dutch) and sketch out a series of courses selecting two out of the three topics offered."

2. *Debate : each national group commented on their neighbour's suggestions and on their image of the school system in the other country.*

3. *Analysis and debate by whole group.*

The topic of nationalism was the best indicator of the main differences course curriculum selection and the underlying ideas behind it. Educational approaches were found to be different at the outset : the Dutch schools concentrated more on the curriculum and were more concerned with general and individual pupil training. In Flanders, schools are considered as both training institutions, in terms of the curriculum, and as institutions where education is based on a set model.

6. What skills for teachers ?

For the purpose of training for exchanges, teachers had to complete the following assignment before the course :

- Use one's existing knowledge about different education systems to imagine the best working situations and systems to enable foreign students to explore issues. Our hypothesis is that teachers from all countries most require practice in analysing the issue of others, differences, interaction and how to achieve successful exchanges.
- Design (on paper) a course project and then devise collaboration schemes that can be implemented in the field.
- Gather together school materials (videos, textbooks, photocopies, etc.) and non-school materials (objects, newspapers, photos, etc.) to represent each national area introduced into the closed space (non- or trans-national) in the course.

In the course, teachers should :

- establish contact with students and encourage informal, transverse relations ;
- organise and develop encounters on projects and exchanges in small and large groups ;
- manage time in the groups which frequently see it in different ways ;
- encourage expression of implicit national concepts in all discussions and projects and consider them against similarities in teaching and culture that define a common culture ;
- find which of the participants could stimulate European projects.

One aspect of the teacher's professionalism : how to deal with resistance shown during the courses ?

We generally know that training situations which stimulate the emergence and movement of identity-related factors can

reveal other ones that resist innovation and complicate exchanges.

We have seen such factors in our courses expressed symptomatically, for example : "At home such things cannot be done", "Our pupils differ in this and that way from those in your country", "back home, parents ...", etc. Such phrases emphasise national ideas to justify powerlessness and fatalism which are frequently nothing to do with nationality.

The following skills should thus be emphasised for teachers on courses for exchanges :

- ability to tell when the course is unable to fulfil the pupil needs ;
- ability to institutionalise a space during the course to deal with resistance (posting up, working in small continuous groups, etc.) and bringing out items in personal, collective, national and transnational situations that were not planned and had to be considered, discussed and worked on ;
- ability to perceive periods of resistance as opportunities for progress that accompany any "break" and lead to new developments, in other words, see them as positive ;
- ability to use one's status as a foreigner to question implicit assumptions and hurdles ;
- ability to devise the right solution, from the rational to the imaginary and the conceptual to the creative.

5. Aiming at a new type of professionalism in teaching

Fear of increasing workloads

Teachers are often afraid of being involved in teaching for exchanges as this could increase their workload and even add an extra subject to their existing ones.

If one looks at the different factors discussed so far, we will have to reconsider the definition of professions.

This does not necessarily mean an automatic increase in workload. It has to be realised that the skills discussed in our document are not only used in exchange situations but increasingly concern teaching practice and the day-to-day running of our schools. They are part of the new demand for quality teaching and meet the need for working with increasingly varied types of people, unlike those we knew when we first taught.

Skills transfer to encourage new teaching professionalism

The skills developed for exchanges can be reinvested in day-to-day issues. Training for exchanges and encounters can be seen as defining the outlines of a new profession.

We would say that teachers able to detect the differences between the expected and actual, who interpret them positively and use them as sources of knowledge and educational building-blocks, will also be able to combine traditional methods with the new ideas required to educate young Europeans.

If they can see foreigners in an interactive process as a resource rather than a threat, thereby accepting otherness and differences, they will also be able to establish positive interaction with their colleagues in multidisciplinary teams for the school's project.

If they have acquired the ability to forecast before acting and to know how to differentiate the implications and variables in situations, they will be ready to guide the pupils through an open, motivating learning process.

If they know how to bring out and enhance existing skills by giving them another goal, and if they also know how to develop new skills from new methods, they will adapt to a changing profession that emphasises the acquisition of transverse skills.

Lastly, if they are amongst those who are bold enough to act without detailed guidelines and invent new structures and situations, they will be able to devise new standards with their own classes and colleagues.

This situation is increasingly common in our school systems which require teachers to be available, open, creative and independent in order to help pupils gain the same qualities.

Conclusions

The recommendations, experience and ideas previously discussed may seem fragmentary, incomplete and partial. Apart from the fact that a text of this length cannot answer everything – would this indeed be desirable ? – it attempts to report on work in progress, which means progress in constructing Europe.

We consider that this means new frameworks for thinking and acting at all levels, particularly in education and the people involved in it. Like everything that affects teaching, and education in general, any changes in the situation mean changing the ideas of people involved in it and affected by it. Training will hence have a basic goal, going beyond communicating technical skills, to create the right institutional conditions and frameworks for teachers to carry out this personal and professional work within a new field of action. We consider it important to specify certain basic points in this text.

1. Personal training/Professional training

Although we distinguished between professional and personal training for the purpose of analysis, methodology and clarity of presentation, it is clear that they cannot be separated in real life. As the preparation of school exchanges requires knowledge, know-how, and life skills, professional training has to give all teachers these skills. Such training can only be partial owing to the aspects of the personality it affects. It means actual transformation in the sense that it links all the person's own faculties and also simultaneously links them to those of other people.

We have seen above how this transformation of students' behaviour works (see the Pavia course). The analysis of needs before any training course should never neglect this aspect by assuming that training is a simple mechanistic response to

needs. Students should be made aware of their transformability through activities before and after the course (respectively, success indicators and analysis). This aspect of inducing awareness of the plasticity of identity is a basic part of teaching methods for encounters and exchanges.

2. Initial training/in-service training

At this point we cannot go into the details of their respective features. We shall simply confine ourselves to specifying that teaching about exchanges is – while keeping things in proportion – more part of continuous training than initial training. There are two reasons for this:

- teaching for exchanges is not yet in the limelight and is thus not yet part of basic training;
- it assumes an institutional and professional routine that beginners lack by definition. They would risk being unequipped to face conflicts outside the classroom, for example;
- requirements are much more varied if teachers have greater autonomy in their initiatives and teaching methods.

In a European context, however, we could imagine initiation at the outset in the multiplicity of educational systems and comparative education, which would be an integral part of training courses. This would be fully feasible if teachers were mobile and if member states adopted a more open attitude by recognising each other's qualifications. From a general knowledge point of view, this would be excellent preparation for teaching for exchanges.

3. Training plan: the time factor

If we see training for exchanges as a personal and professional transformation rather than as a simple addition to an unchangeable system, we would be dealing with a process that teachers can guide, accelerate, slow down and change according to their needs. It cannot be programmed within a

given deadline unlike more technical training courses. It falls within the realm of personal time.

It thus becomes clear how risky it is to design a training plan in the routine way, by planning in terms of levels, with a sort of abstract progress, leaving little scope for individual personality. This is why we prefer the idea of a more personal training route.

In this system, personal interviews are vitally important, as they can both assess a person's individual needs and direct him or her to the appropriate courses. Other types of training can be given besides the one discussed here. For example:

- trips for the purpose of studying, observing and contacting a different education system;
- summer universities open to different nationalities and more directed to principles;
- self-organised research and working groups for the purpose of experimentation (for instance, the ERGTSE);
- simultaneous or consecutive short and long teacher exchanges for observation, organisation, etc.

The difference in methods is not purely factual as it responds to different ways of approaching others, from simple, prudent observation (study trips) to riskier immersion requiring greater involvement (long exchanges) and situations entailing varying amounts of availability and motivation.

Lastly, as we have shown, teaching about exchanges is itself a desire to go beyond normal frameworks.

4. Teaching for exchanges: A transitional type of teaching

To go where?

In this study, we have hesitated between the terms "teaching for exchanges" and "teaching for exchanges and encounters". While keeping the commoner term for the sake of convenience, we could nevertheless venture to use another,

slightly different one which is still comprehensible. There are many terms we could have used : "educational exchanges", "school exchanges" and also "international exchanges", "interschool exchanges" or even "intercultural exchanges" for greater closeness to a given field. However, at least for the time being, we shall not use any new terminology.

However, we believe, as history has sufficiently shown, that keeping labels need not mean that things do not change. Teaching for exchanges, which is a teaching concept about reconciliation and coming together in the post-war world (as in the Franco-German case), has since become teaching for encounters, from which any war references have disappeared (by miracle or by oversight) and where the emphasis is on being in the same age-group, sharing an international culture and acquiring communication skills (particularly language) that are vital in an interdependent and economically competitive world. Things are no longer as simple and clear between the French and Germans as they were in 1955. Whom do we encounter ? To do what ? To exchange what ?

We believe that the theories on training that we first tried to test and then discuss here were centred on the issue of complexity, of complex thinking, and that teaching for exchanges means teaching about complexity : complexity of belonging, complexity of individuals and their identities, and complexity of relations between groups and systems. In instances where we often use the terms "pluralism", "variety" and "multiplicity", these actually lead to the issue of complexity. We consider that teaching for exchanges is one way of dealing with the problem of complexity as an educational issue. In terms of Europe, Edgar Morin sees it "as a complex multiplicity of issues" (E. Morin, *op. cit.* p. 23).

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Europe is developing politically, institutionally and economically. It is likewise a community whose members are forging ever closer links with one another. The considerable research carried out in the field of educational exchanges bears witness to this. In this respect, it is now important to focus discussion on the training of education practitioners.

This is what this monograph attempts to do through a series of accounts of experiments and workshops pointing to various approaches for a proper training for educational exchanges.

Council of Europe Press

ISBN 92-871-2279-2

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